

King David's CASE

Apply'd To

King James

AND
King William ;
IN A
SERMON

Preach'd at *Christ-Church, Dublin*, on the
Fifth of November, 1691.

By *John Stearne*, Curate of *St. Nicholas within the Walls*; and
Chaplain to the Right Honourable *Sir Charles Porter*, Lord
High Chancellor, and One of the *Lords Justices of Ireland*.

*If your delight be in Thrones and Scepters, O ye Kings of the People,
honour Wisdom, that ye may Reign for evermore.*
Wisdom of Solomon VI. XXI.

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07-1571

S E R M O N

Pſalm IV. Ver. 2, 3, 4.

O Ye Sons of men, how long will ye turn my Glory into Shame? how long will ye love Vanity, and ſeek after leaſing?

But Know that the Lord hath ſet a part him that is Godly for himſelfe: the Lord will hear when I call unto him.

Stand in awe and ſin not: Commune with your owne heart upon your bed, and be Still.

Godlineſſ supports the Throne; and more ſets off a Crown than all its Jewels: it makes a King ſafe in the Protection of Heaven; ſtrikes his Enemies with Terroure; and in his Subjects raiſes an Expectation of many glorious Dayes under his bleſſed Reign. Such Royal Vertues enrich'd the ſoul of Henry the VII. (Emperour of Germany) that (as a very faithfull Hiſtorian informes the world) *ab uno ipſo laborantis Imperii medela ſperare-unt*, it might have been reaſonably expected that by him alone the whole Body of the languishing Empire ſhou'd have been reſtor'd to an healthful State. And did not the many and great Military, Civil and Religious Accompliſhments (well known unto more than the Chriſtian World, in the ſam'd Atchievements) of our preſent Monarch, bear up the ſinking Hearts of all our Proteſtant Kingdoms, with the juſteſt Hopes of ſeeing (one happy day) all the Miſeries that oppreſſ'd or threatned our

Church and State seasonably remov'd or prevented by his Successful Arm? And, according to such an Expectation, the careful Providence of God (the All-wise Disposer of Crowns and Scepters) has been so signally display'd in a long Series of Mercies to him; in carrying on and in completing that truly Christian Work; that a man must be either willfully blind, in not observing, or basely ungrateful, in not acknowledging that his Royal Person was the Chief Instrument of God in that surprizing Revolution, which is deservedly the Joy of the present Generation, and which will be the Wonder of future Ages. The sudden News of such a Deliverer's Coming into *England*, on this memorable Day, was conceived, to many, (as the Angel's Message was unto the Shepherds, at our Saviour's Coming into the World) Good tydings of great Joy. for, as if he had been a greater Light made to rule the Day of our Deliverance, he still grew stronger as he advanc'd; and with his prevailing Beams soon dispel'd those Clouds which had long hung over our Heads, making all black and melancholy round about Us. Yet (as the inconstant Jews presently forgot God their Saviour and lightly esteemed *Moses* his Servant whom he had chosen to conduct them, with Wonders, towards *Canaan*) how soon did too many repine at the forward and almost uninterrupted Approaches of their own Happiness, and Stander the Foot-steps of their great Deliverer? Such is the uneasy humour of some, that they are always discontented under their Oppressions, and yet always undervalue the relieving Hand; so that neither a Popish, nor a Protestant King, nor yet a most merciful God can please them. Such dissatisfi'd Creatures were the Men that both by secret and open Methods oppos'd our Royal Psalmist. Tho' God had excluded *Saul* for his wickedness & given his Kingdom to a Neighbour that was better than He; and tho' *David* was anointed by *Samuel* at God's express Command, yet how many in the Kingdom of *Israel* joynd their Endeavours with *Saul's* Malice, to obstruct *David's* just Accession to the Crown? And, when *Saul* was fall'n ingloriously on the Mountains of *Gilboa*, how many labour'd to promote the Interest of his Family and to disturb King *David* in his Possession? Not only Forreign Nations (the *Jebusites* and *Philistines*, the *Moabites*, *Syrians* and *Amalekites*) set themselves

against

against him; but (as if there had been a joynt-conspiracy to cross the fix'd Resolve of Heaven) a considerable Number of the Jews comply'd with *Abner's* design, to place *Sau's* Son upon the Throne. This (as many Judicious Expositors do conclude) was the special Occasion upon which *David* compos'd the present Psalm. In the first Verse he appeals to God as the Witness, Judge and Defender of his righteous Cause; gratefully owns his past Mercies to him in the Day of Trouble & humbly prays for future; and then in our Text addresses his Speech unto the Sons of Men by a double earnest Interrogation (implying at once the greatness of his own Concern and of their folly in opposing him) *How long will ye turn my Glory into Shame? how long will ye love Vanity, and seek after lies? How long will ye think to deprive me of that Honour which God's Goodness has conferr'd upon me? How long will ye look upon me as an Ambitious Usurper and expose me as such unto the scorn and contempt of the people? How long will ye make it your Business and Satisfaction to contrive, encourage and carry on such traiterous Counsels, Designs and Plots against my Life and Crown, as will most certainly prove vain Devices and lying Imaginations; most grossly disappointing all your big Hopes of compassing my ruine in the end? God has already often heard my Prayer, and enlarged me when I was in Distress; and therefore he will hear me when I call upon him hereafter to confound your Devices. Be not therefore, O ye Sons of Men! any longer so bold and foolish as to persist in such unsuccessfull and and unjust Attempts; but know (assuredly) that I am so far from ambitiously aspiring unto the Throne of Israel that God has qualify'd me (by his holy Oyl) for the Government of that People, over whom he hath wonderfully set me apart, or in an extraordinary manner made me King; that I may Act for himself, for his Honour in promoting his true Religion in the Land; and thereby advance the Happiness of all his People committed to my Charge.*

Having thus acquainted you with the most probable Occasion of this Psalm; and given you a very natural Explication of our Text in particular; I shall not any further enlarge upon the words as relating to *K. David* and his Enemies, either in *Sau's* or his own Court; but raise from them one Proposition of more
general

general concernment; and fairly apply it to the Double Blessing which we ought to celebrate this remarkable Day; Namely, the great deliverance of our three Kingdoms from Popery by the timely Discovery of the *Sun-Powder-Treason*, to the peaceful K. *James the First*; and the great Deliverance of the same Kingdoms, from the same misery, by the seasonable coming of King *William the Third into England*: For tho' his Landing was design'd on the Fourth of this Month, Providence deferr'd it 'till the Fifth; as if the Birth of so great a Prince (of the Antient and most Illustrious House of *Nassau*) and his Marriage with so great a Princess as our now Most Gracious Queen, had already sufficiently signaliz'd one Day to after Ages; or as if it wou'd make us more mindful of God's mercies to us on the Fifth of *November*, by delivering us twice from Popery on the same day; in the Years 1605. and 1688. A Year as wonderful for God's bringing safely King *William's* Navy to the salvation of *England*, as the Year 1588 was for God's destroying the King of *Spain's* Armada, which (as if it had been really Invincible) proudly threatned *England* with a most dreadful Invasion. So that three days especially in this Month of *November* deserve a more particular Remark in our Reform'd Kingdoms. The Fourth on which (in the Year 1650) God with an hopeful Prince of *Orange* blessed, not only the United Provinces (for such a Blessing was too great for one particular State) but the whole Protestant world; and on which also (in the year 1677) God bless'd the same Prince of *Orange* with a Royal Consort: The Seventeenth, on which the Light of the Gospel, after the black Night of Queen *Mary's* Reign began to shine forth in the Glorious Rising of Queen *Elizabeth*; And the Fifth, on which a most Horrid Work of Darkness was design'd for the final Extinction of the same Blessed Light, but, was (at the very Midnight immediately foregoing) most happily discover'd, by the wonderful Providence and Mercy of God to her Successor, as well in the defence of the truly Catholick and Apostolick Faith, as in the *English* Throne, K. *James the First*. The History of this Damnable Plot, and this unexpected Disappointment to the bloody Hopes of *Rome*, will easily come under this one Proposition, which (according to my Promise) I now raise from the two first Verses of my Text.

Tho'

Tho' Godly Kings (wonderfully set apart by God) do answer Gods expectation in making his true Religion their principal Care, yet the Sons of Men do often vainly endeavour to appose their Persons and to disturb their Government.

What can be more evident to all the world than the Truth of this Assertion in the many Contrivances & Designs against K. *James*, both before and after his coming to the Crown of *England*?

Shou'd I particularly acquaint you with all the illegal, base Methods which the Enemies of that Crowned Head took, to hinder his succeeding in the Throne of *England*, my discourse wou'd soon swell beyond the ordinary limits of a Sermon. Therefore (considering especially that most of this Honourable Auditory are no strangers to the transactions of our own Kingdoms) I shall be content to take notice but of one Historical Passage in relation to K. *James*, which may be sufficient to demonstrate how vainly the Sons of Men contriv'd & endeavour'd to turn his Glory into Shame.

This day will tell you that I mean the Gun-Powder-Treason: A Wickedness so detestable to all that have not cast of Humanity, and so great in it selfe, that it neither needs, nor will easily allow of any Aggravation. But the more Universal and Cruel It was in the Intention of our Enemies, the more gratefully shou'd we acknowledge the merciful Providence of Almighty God in delivering from it (as on this day) K. *James*, with the three Estates of the Realm of *England*, assembled in Parliament; to the Glory of his Name and the Preservation of the Protestant Religion in these Kingdoms.

When many secret Plots had been laid in vain and many open Attempts had prov'd unsuccessful; when neither the thundering Curses of Four Holy Fathers (*Paul* the IV. *Pius* the V. *Gregory* XIII. and *Sixtus* the V.) nor the great Condescension of Pope *Pius* the IV. cou'd prevail: when neither the *Spanish* Armada nor the *Italian* Arts could speed against the Providence of Heaven (which carefully preserved the Learned and Religious Queen *Elizabeth*, to the forty fifth Year of her Reign, and the sixty ninth of her Age) Pope *Clement* the VIII (wisely foreseeing the vanity of striving against a Monarch that was so much the delight and care of Heaven) thought it the most politick way, to provide timely against any other Heretick's succeeding in the
Throne

Throne of *England*. And the more effectually to compass this Design of His Holiness, two *Breves* were speedily dispatch'd into *England*; strictly enjoyning both the Clergy and Laity not to suffer any but a sworn Papist to take Possession of the Crown, after *Q. Elizabeth's* death; or (which was the same) not to let *K. James* be King of *England*. From this Command of the Pope, the **Gun-Powder-Treason** (or the Plot of blowing up the Parliament house) (according to *Camden* and other good Historians) took its Rise; for these *Breves* had so powerfully wrought upon *Catesby* (the Contriver) that (altho' his Holiness's Design had been long negotiated in vain) he could never be quiet; nor content to be damn'd alone: but having by the ready Assistance of the Devil, luckily hit upon this compendious method of destruction by **Gun-Powder**; and thinking the Plot of some of his party against the King's particular life, but a pitifull undertaking, and not any considerable service to the Catholic Cause; he brought several, (by degrees) into his own Conspiracy. A design which (as we learn from the Confession of *Guido Fawc* (the person that boldly undertook to lay the lighted Match unto the Trains of **Gun-Powder**) *Catesby* judg'd most proper, because it was fittest that Justice and Punishment shou'd be executed in that Place where their Religion had been (in their opinion) unjustly suppress'd by Penal Laws. But were the Jesuits unconcern'd in a Plot for Murdering an Heretical King and People? No certainly: it had fix'd an eternal Blot upon their Character, had they been idle when their great Master the Devil (who was a Murderer from the Beginning) was close at Work: These fiery Spirits therefore (besides other Encouragement and Assistance) assur'd the Laity of a plenary Absolution; soon remov'd the Scruple of their tender Consciences about destroying the Righteous with the Wicked (Catholics and Hereticks together) and more strictly oblig'd them All to perform their Oath of Secrecy and Perseverance in the great Undertaking, by their own adored Sacrament. All this being done; and all the necessary Materials (not for building but) for blowing up the Parliament House (being at length convey'd into a convenient, hired Cellar, the joyful Day drew near: but the Letter sent unto a Noble Lord, from one of the Conspirators, appearing

appearing in the Parliament house, on the fifth of *November*, and upon a deliberate, repeated Review (of which the *Gun-Powder Plot* was happily discover'd) was mistaken in telling him, that God and Man concur'd at this time to punish the Iniquity of the *Times*. The *Sons of Men* indeed, were ready; but God (with a watchful Eye of Mercy and Compassion) saw the nearness of our danger, and all the Plotting of our *Enemies*. 'Tis God's time and Prerogative to save in the greatest extremity of Danger: to save *Isaac* from the very Altar, *Daniel* from the Den of Lions; and the three Children from the burning fiery Furnace. Such a Deliverance looks like the Deliverance of a God; & such a seasonable Salvation does most magnifie his Power, his Wisdom and his Mercy. So far was the Merciless Project for an utter Extirpation of the Protestant Religion, carry'd on with all imaginable Secrecy, that for all the frustrated Attempts in *Q. Elizabeth's* Reign towards a Resettlement of *Rome's* Supremacy in *England*, Her overjoy'd Agents promis'd themselves now an ample Recompense and Satisfaction, in their effecting this Master-Piece of Villany, that might Superfede the Labour of any other Treasonable Contrivances. But, tho, *Rome* had brought the Mighty Work unto the Birth, She wanted Strength to bring forth. How vain is the Devil's and the Jesuit's Consult! how unsuccessfully do they Club for the Ruin of a Kingdom when Heaven is pleas'd to Thwart their Destructive Designs! They may confidently say (as in the forementioned Letter to the Lord *Monmouth*) Men shall receive a *Terrible Blow*, and yet shall not see who hurt them; They may pray for the Success of any Bloody Design against all they Damn for Hereticks (as the *Gun-Powder Traitors* did) Prosper, O Lord, their Pains that labour in this Cause, day and night; Let Heresie vanish like Smoke, and let the Memory of it perish with a Crack; all this while that God unto whom nothing is secret, to whom the darkness and light are both alike, beholds all their Revengfull Labours; sees ev'ry Step they silently advance in their Designs; and laughs at their Folly. He hears their Uncharitable Prayers; but it is to disappoint them, for the Salvation of his Anointed, and the Happiness of his People. Many Devices are in their Hearts; but the Counsel of the Lord, and that alone shall stand; even when the Wicked

ed fall by their own Contrivances; as the Gun-Powder Tragoedy did: Some of them (among whom was *Catesby*, the Subtile Inventer of the Plot) being Disabled by the Providential Blowing up of Gun-Powder it self, which they were preparing for the Destruction of others; as if this had been purposely design'd to make them more sensible of their lately intended Mischief: Some being actually kill'd in their hasty Flight, upon the Unexpected Discovery of their Bloody Purpose; particularly, by One Shot, both *Catesby* and *Percy*; from whose Dwelling the Powder was brought undiscover'd, into the Cellar under the Parliament-House: And others, being apprehended, experienc'd how Beneficial the Plot wou'd be (as their Confessors told them) in the Consequences of it; as Beneficial as being fairly Hang'd for Treason. Thus was the Lord known by the Judgment which he Executed; By trapping thus the Wicked in the works of their own Hands. And since God did so opportunely deliver our Forefathers, at the very Mid-night before that Morning in which they were appointed for the Slaughter, by so Great, Surprising and Wonderful a Mercy all the Sons of After Generations shou'd be Confirm'd in a Comfortable Hope of God's Favour towards them, when their Enemies seem to be in the greatest probability of compassing their Destruction: For God is the same yesterday, to day and for ever: his Hand is not shorten'd that he cannot save Now, as well as in Former Ages, Godly Kings and States professing his Holy and Eternal Truth. In Extream Distress therefore, let the Resolution of every one of us be (like that of *Eliphaz* in the book of *Job*) *I will seek unto God and unto God will I commit my Cause: unto God who doeth great things and unsearchable; marvelous things without number: who disappointeth the Devices of the Crafty, so that their hands cannot perform their Enterprize: he taketh the wise in their own craftiness; and the counsel of the proud is carry'd headlong: but he saveth the poor from the Sword and from the hand of the Almighty.* God does often give such a Deliverance to his People as is joyn'd with the Confusion of their Enemies: The same Sea open'd a Way for the *Israelites* and a Grave for the *Egyptians*. So that the Plots of the Wicked are vain; not only because they are commonly frustrated in their Hopes of ruining, by them, Religious Kings and States.

States ; but also, because they prove in the end most destructive of their own Temporal as well as Eternal Happiness. Thus tho' the Gun-Powder Traytors said (in effect) among themselves, *Come and let us root them out that they may be no more a People ; that the very Name of Protestant may be no more in Remembrance ; yet they imagined such a Mischievous Device as they were not able to perform ; they digg'd a Pit and sunk into the midst of it themselves ; Their Intended Mischief against the Lord's Anointed, like Arrows shot against Heaven, return'd upon their own Heads, and their Wickedness fell upon their own Pates. So perished those Discontented Gentlemen ; and so let all their Enemies perish, O Lord ; but let them that love thee be joyful and glad in thee ; and let all such as delight in thy Salvation say always, the Lord be praised.*

That this Duty of Thanksgiving may be more cheerfully perform'd, let Us now (our Proposition rais'd from the two first Verses of our Text being dispatch'd) take into Our Consideration the Third Verse (containing the Royal Psalmist's Exhortation, inferr'd from his foregoing Address to God and Man) and Apply it to the Case of all such as are dissatisfied to the present Government : *Stand in awe and sin not ; Commune with your own Heart upon your Bed and be Still.*

When we are withdrawn from the Distracting Noise and Hurry of the world ; and the Stillness of Night favour's our Recollected Thoughts, we are well dispos'd for a Solemn Meditation on the most weighty Matters ; for a serious Reflection on our own ways ; on our Duty to God and the King. At such a Season therefore do's the Psalmist advise his Enemies (who had long in vain oppos'd his Government) to reason with themselves about the wickedness of their Undutiful Carriage towards him ; and to have an awful Regard to the Omnipresent, Omniscient and Almighty God, as a special means to keep them from sinning against his Anointed ; for Plots carry'd on against Godly Kings, God interprets as Acted against his Divine Majesty, whose Vicegerents they are in this lower World. Such is King David's Confidence in the Justice of his Cause, that he seems willing to refer the whole matter unto their own Consciences : wou'd they but lay aside all Passion, Pride, Revenge or Private

Interest; and give themselves time to judge calmly of things according to Reason & Equity; he does not in the least doubt; but that upon such a deliberate *Communing* with themselves about the Folly of their Proceedings, they wou'd soon *be still* or desist from all Traiterous Designs and Seditious Practices.

Here then, let us a little while reason together, about a quiet Submission to that Mighty Monarch whose *Glory* too many have vainly endeavour'd to turn into *Shame*; tho' God has wonderfully set him apart for the Preservation of his People and the True Religion, in more than our own Kingdoms.

For the Restoration and Security of the *Romish* Worship, many Plots against King *James* the First, both in *Scotland* and in *England* were contriv'd and carry'd on. but Heaven disappointed all. And as the like Reason (or Pretence rather) engag'd the *Sons of Men* in the Last Reign, to make use of the worst Unjust Methods and most Lamentable Shifts, to put King *William* for ever by the Succession; so the same God did not only enable him to Conquer all those Difficulties, but has also since, Confirm'd him in the Possession of the Throne by a Compleater Victory over his Enemies. The Hand of God has been so visible in cutting off many of them; in driving others round the Nation; and in scattering some from one Kingdom to another, that some of themselves have heavily curs'd their Pretended Heir to our three Kingdoms, as one Great Cause of all their Miseries. The Prince of *Wales* indeed sounds like an Immediate Heir to the Crown of *England*; but that Adopted Child of Royal Grace might have been as properly call'd King of *Salem* as Prince of *Wales*; for we know neither his Father, nor Mother, nor Descent; neither his Beginning of Days, nor (since he is got into *France*) are we like to hear of his End of Life. So that (to borrow the Expression of a Learned Paraphrast concerning *Methuselah*) he stands in Story as a kind of Immortal Prince, without any Successour. Tho' this Cheat was too gross to pass with the more Discerning People, yet certainly it might, in time, have made a good After-Game for a great part of the Nation; and the longer such an Imposture had kept Possession in the Minds of Men, it wou'd have been remov'd with greater Difficulty. Timely, therefore, did the Prince of *Orange* (too Wise to be Impos'd

Impos'd on by a Pack of Women, Knaves and Jesuites ; and too Brave and Daring to be frighten'd out of his Undoubted Right by any *Hunlow* Campaigns) Resolve upon and prepare for the Deliverance of three Kingdoms from Popery and Slavery : and on this Noted Day he came : He came the Great Defender of our Faith, and all that is dear to us in Mortality. And since Almighty God has been so Prodigiously Merciful to these Nations as to raise up such a Mighty Deliverer for us in the Day of our Distress, let us (when we are out of the Throng of Worldly Concerns) consider with our selves how little Reason we have to be Dissatisfy'd under the Present Government ; or rather how highly our Careful Monarch has oblig'd us all to *study to be quiet and do our own business* and so, make his Reign easy unto him and a Blessing unto our selves.

The Sun has not twice gone his Annual Round since God and King *William* went forth with our Army to Battle and to Victory: And can we already forget what Miseries we Suffer'd and what we Fear'd ? Had not the All-Wise God put a timely stop to the Violent Proceedings of some Bigotted Papists (who strongly influenc'd the whole Party) we might easily have foreseen that our Nation (in a short time) wou'd have groan'd under all those Miseries which our Brethren (of the Reform'd Churches abroad) have suffer'd under the Unmerciful Powers of *France*. We cannot surely but remember, when men imagin'd craftily against us ; and Gravely laid their Heads together in a Mock-Parliament-House, to undo us with One Consent ; when they said (and were as good as their word) *Come and let us take to our selves the Houses of God in Possession* : And is it a Grateful Return for a Deliverance from such Inveterate and Implacable Enemies, and the Restoration of our Pure Publick Worship, for any to continue still so foolish as to imitate the peevish *Israelites*, who desir'd a Deliverance from *Egypt*, and when they were Deliver'd as earnestly wish'd to return unto their old Slavery. *O ye Sons of Men! How long will ye live Dissatisfy'd, as if you pray'd for nothing more than to have our Holy Altars again abus'd by Superstition and Idolatry ? how long will ye love Vanity ? As if you wou'd be glad once more to see this House of God finely Dress'd with Babies and Pictures; the Entertainment and Diversion of Children*

dren & Fools. Men shou'd consider that as Relapses in the Natural Body are commonly more Fatal than the First Disease, so, shou'd we again fall under Popery, our Last Estate would be worse than the First. And shall any endeavour to bring upon themselves and others their Former Miseries, with an Unsupportable Addition of New Calamities? Let us therefore be so Truly Wise as to *Commune with our own Hearts* about these things; and to sit still under the Present Dispensation of Providence. Surely (whatsoever may be the Opinions of any Interested Persons in our own Kingdoms) Forreign Nations will Condemn us for perfect Madmen, if we do not, in this our day, so consider the Things that belong unto our Peace, as to sit still under our own Vines and Fig-Trees, and cheerfully eat the Fruit of our own, and of our Royal Master's Labours. Since we have the greatest reason to address unto our King as St. Paul did to his most Noble Felix, *Seeing that by thee we enjoy great Quietness, and very Worthy Deeds are done unto this Nation by thy Providence; we accept it always, and in all places with all thankfulness; Seeing we are oblig'd unto so just an Acknowledgment, surely we shou'd be so far from harbouring any Seditious Murmurings or Disloyal Thoughts, that we shou'd rather every night (before we give any Sleep unto our Eyes or Slumber to our Eye-lids upon our Bed) earnestly beg a Blessing upon that Royal Person thro' whose most Generous Affection, most Undaunted Courage and most Prudent Conduct we all (under God) do dwell in Safety all the Day, and lie down in Peace at Night. Shou'd any Dissatisfied Persons object against this, that since the Papists Live and are Mighty, 'tis in vain for any Preachers to talk of dwelling safely; I reply to such in our Saviour's words, why are ye fearful, O ye of little Faith? Since God has at sundry times, and in divers manners deliver'd their Fathers and themselves from a great Death; from the *Lyon* and from the *Bear*, they ought with the United Strength of Faith and Reason, to conclude that (if they put their Trust in him) he will yet deliver them from ev'ry Uncircumcis'd *Philistine*. And I wou'd have them consider moreover (as a full Answer to all such Unreasonable Murmurings) that it is not their Business to understand the Deep Intrigues of State; and that it must be a very Impertinent Boldness to enquire*

quire into the Secret Reasons of them ; let them therefore mind what more nearly concerns them, and (particularly) at this time, the Generous Spirit & Quiet Carriage of *Mephibosheth* under the loss of his own Estate ; as it is written for our Instruction in the 2. *Sam.* 19. 30. When the King had given part of his Estate to the Treacherous *Ziba*, saying, *Thou and Ziba divide the Land: Mephibosheth* (in the Transport of his Unmanageable Joy, at the General Happiness of the Nation, upon King *David's* returning home from Battle) does not only consent to what King *David* granted unto *Ziba* (his Malicious Enemy) but (as if the Safety of a King, on the Preservation of whose Royal Person the Publick Welfare did depend, had been a sufficient Portion for any Loyal, Affectionate Subject) he thus resigns his whole Estate ; *Yea, let him* (let even *Ziba* that labour'd to take away my Life and Reputation) *take all, seeing that my Lord the King is come again in Peace to his own House.* The Application of this Historical Passage being very easy, I hope you will make it unto your selves: for I cannot allow my self the Liberty of any further Enlargement. To close all therefore ; Since we have now such a Godly Protestant King and such a Pious Protestant Queen upon the Throne, as our Kingdoms have never enjoy'd together : Since God has Signally Bless'd with many Victories (shall I say, or with one continu'd Conquest) our Glorious General (whose Immortal Actions, not only the Present Generation but late Posterity (after all that their Gratitude can perform) must leave to be Compleatly Rewarded in a richer world, when God shall have put all Enemies under his Feet ; even the Last Enemy that shall be destroy'd, Death it self ;) In a word, Since God has Mercifully Answer'd all our Prayers, and Disappointed all our Unreasonable Fears and Jealousies ; let not the harsh, Ungratefull Voice of Murmuring interrupt our more sweet, acceptable Acclamations of Joy : but Stand in awe, and sin not against God or his Anointed ; Commune with your own Hearts upon your Beds and be Still.

F I N I S